CHRISTIAN REGISTER.

VOL. III. AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57. NO. 5.

BOSTON, FRIDAY EVENING, SEPTEMBER 12, 1823.

Miscellaneous Selections.

LETTERS

Between the Rev. Jared Sparks and the First Independent Church of Baltimore.

BALTIMORE, APRIL 19, 1823.

To the Society of the First Independent Church of Baltimore:

Christian Friends and Brethren,

Having some time ago signified to the Trustees my intention of resigning my charge, as pastor of the First Independent Church, in July next, I now at their request communicate the same to the Society.

In forming this resolution I have been influenced by various reasons, which pertain chiefly to myself, and which it would be unnecessary to explain, even if they could be fully understood by others. It is sufficient to assure you, that I have weighed the subject with all the deliberation, which a step of so much importance to you and to me requires, and I have the deepest conviction, that I act in obedience to duty. The nature and extent of the labours incident to the relations between a clergyman and his people, viewed in connexion with my repeated and continued ill health during the last year, have compelled me to believe, however reluctantly I may have yielded to such a persuasion, that your interests will be better sustained in other hands, and that I ought to change, in some measure, my pursuits.

Allow me to add, that I have not forced myself to this decision without many feelings of painful regret. From you I have experienced a degree of kindness and friendship, which has made impressions too deep to be obliterated, and formed ties too strong to be broken; and I hope and trust, that you have no grounds for suspecting your goodness to have been unduly estimated, or feebly requited. Your testimonies of affection and confidence have been to me a source of perpetual satisfaction; they have cheered and encouraged me amidst the trials which the peculiarity of my situation has too often called me to encounter; they have been such, indeed, as demand no ordinary returns of gratitude and cherished remembrance. Accept my assurance, that these returns will not be sparingly rendered. If I know my own heart, there is not among your numbers an individual, whom I do not esteem as a friend, and in whose happiness and welfare I feel not a lively concern. I should not do justice to you nor to my own feelings, if I did not on the present occasion acknowledge the very great pleasure which I have derived from the perfect harmony and good fellowship which have prevailed, not only between you and your pastor, but among yourselves, from the time you were organized into a separate religious society. While many who have known little of your opinions or your character, have thought it their duty to impeach your motives, and give currency to evil reports; while they have been busy in imagining what never existed, hazarding unfounded assertions, converting truth into mistake or falsehood, and making a merit of uncharitableness, obviously to bring a prejudice on your religious faith and profession; while many have been zealous in this work, you have been most firmly united in the bonds of christian fellowship, worshipping God in the spirit of peace and charity, and in accordance with what you believe to be the instructions and requirements of the Saviour.—Nothing could be more grateful to me, than the uninterrupted unanimity of sentiment and action, which has ever marked your intercourse; and considering the difficulties arising from various causes, with which you have had to contend, this is a circumstance to which you, as well as I, may look back with unmingled satisfaction. It is a test of the good influence of your principles, and a living token of the happiness you have enjoyed in your religious association. Let it be perpetual, and the day will not come, when you will look in vain for the blessing of God on your pious efforts to know the truth as it is in Jesus, and to render to the Creator a rational and acceptable service.

My labours with you have been according to my ability and strength, and however little these may have effected, I have at least endeavoured to convince you that I have felt no common zeal and interest in the cause, which you have united under many discouragements to promote. The religious views, by which you are characterized, I believe to be the truths of heaven, as revealed and proclaimed to the world by the Son of God. To me they afford the choicest solace in life, and to my mind they are fraught with the most consoling and encouraging hopes, which a mortal can carry with him to the presence of his righteous Judge; and my prayer is, that I may never be weary in using such powers and influence as I may possess to diffuse religious sentiments which I deem so honourable to God, and so salutary to men. I have witnessed with delight and admiration your noble exertions and generous sacrifices to secure and enjoy the rights of conscience in religious belief and worship. I have been animated by your co-operation, your love of truth, of christian freedom, inquiry, and knowledge. By your example my zeal has been increased, and my convictions strengthened.

In short, I have never felt myself more closely allied to you, or more devotedly attached to your interests, than at this moment; and, although it is the will of Providence that our connexion shall be dissolved, let me assure you, that I have not been influenced by any motives bearing on the condition, circumstances, or prospects of the society. Every consideration of this sort would tend to bind us more firmly together. I have none but the kindest feelings towards every member of which your society is composed; and my desire for your success will not be diminished, nor the remembrance of your numerous good offices blotted out, when I shall resign the pleasure of being your religious teacher, and the benefits of your immediate solicitude and friendship.

With sincere prayers for your prosperity, and for the blessing of God on all your concerns,

I am, my respected brethren,
your affectionate friend,
JARED SPARKS.

—

Answer of the Society to the preceding letter.

BALTIMORE, MAY 4, 1823.

To the Rev. Jared Sparks.

DEAR SIR,

Your communication of the 19th ult. announcing your intention of resigning the office of pastor of the First Independent Church, has been received by the Society with sentiments of the deepest sorrow and regret. It has caused us to realize more sensibly, than perhaps we have ever done, the value of your past connexion with us, and the magnitude of the loss, which we must sustain by its dissolution. Our regret is heightened by the knowledge that your longer continuance with us is incompatible with your health, and by the solicitude which it awakens for our own future prosperity.

The difficulties incident to the formation of a new society were, in our case, peculiarly embarrassing; but by the aid of your talents & exertions they have been greatly alleviated, & by your example, your counsel, your public instructions, and your writings, we have been taught to encounter and bear them. You have given firmness to our resolutions, energy to our endeavours, and confidence to our hopes. If in any thing we have failed, and come short of our duty, it has not been for the want of your assistance and encouragement, nor because you have been sparing of your labours or your time.

Nor has the influence of your virtues, your industry, and talents been confined within the limits of your parochial charge; it has diffused itself throughout our country, and we have been again visited by its reflected brightness.

Were we not fearful of wounding your sensibility, we should indulge a still further expression of sentiments and feelings which the occasion has naturally and most powerfully awakened. But we will content ourselves with the warm and earnest acknowledgement that to your affectionate exertions we are indebted, as a Christian Society, for a large portion of our religious knowledge, for clear and impressive views of our christian course, and for animating and ennobling prospects of the life which is to come. We must add, moreover, that we have every reason to be satisfied with the discharge of your parochial duties; and we can scarcely hope to find another pastor, who will unite so many qualifications for the sacred office, or will make himself in all respects so deserving of our confidence, esteem, and love.

It is to us extremely gratifying, and, under present circumstances, our chief consolation, to be assured, that in your four years' connexion with our Society, you have had no occasion to complain that its members have failed in respect or affection for their pastor; but that, on the contrary, they have merited his highest esteem, and have secured for themselves, without exception, his warmest friendship and continued remembrance.

With regard to our future prospects, we will not despair. The loss of your immediate services we consider as one of greatest misfortunes; but, favoured as we have been by Providence, though denounced by the illiberal and uncharitable, it would be ungrateful in us to repine, and we will look forward with confidence and trust. Whatever our fortunes may be, the time spent among us by our first pastor must always be held in affectionate remembrance, and be regarded as a bright and important period in our history.

For your welfare and success, dear sir, we entertain no fears. Should your life be spared, you cannot fail of rendering it useful to society, and honourable to yourself. That the blessing of God may follow you wherever you go, and rest on all you do, is the prayer of your respectful and affectionate friends.

In behalf of the members of the
First Independent Church of Baltimore,
THEODORICK BLAND, *Chairman.*

[*From the Unit. Miscel.*]

INTERNAL EVIDENCE.

A man of subtle reasoning asked
A peasant, if he knew
Where was the internal evidence
That proved his bible true?

The terms of disputative art
Had never reached his ear—
He laid his hand upon his heart,
And only answered "HERE."

SUNDAY SCHOOL.

The following extract completes the Address before the Sunday School teachers at Portsmouth, the first part of which we gave in our two last numbers.—We ought to have observed, in the first number in which we spoke of this Address, that it was not *published*, but only *printed* for the use of the Teachers, and parents interested in the school. We make this remark now, in justice to those concerned in the management of that school, to show that they are in no way chargeable with any thing like ostentation or a wish for display. The address itself shows, indeed, that they have been altogether influenced by higher and purer motives.

A most important subject remains, which requires much care and prudence to communicate properly to children;—I mean *the sanctions* of religion. One of the best lessons they receive is an account of their own immortality: and I know of no theme, which can so readily excite the attention of children. They must live for ever! on them death has no power. But how? and where? and with whom, are they to live? In answer to these three questions, it requires no talents or skill to describe such a scene as shall harrow up the feelings and wither the heart of a helpless and timid child. I have known a young child afraid to look at the clouds, lest it should see there, the face of an angry God. But this was not religion; it was terror, it was insanity. The first words of the Lord's prayer are sufficient to shew us that the Supreme Being should not be represented as a God of vengeance. He is emphatically "our *Father* in heaven." The punishment of the wicked in a future life will be the necessary consequence of their sins. They will be miserable, because they are wicked. And it will be sufficient to convince children, by their own experience, that sin and misery are inseparably connected. You can remind them, upon proper occasions, that they have always been unhappy, when they have committed a fault; and they can then be gradually impressed with one of the most important lessons they can learn,—but one which we are all constantly liable to forget—that the commands and restraints of religion are only directions and cautions to us, to pursue our own happiness. If you have been successful in associating the idea of God, with goodness, and love, and fatherly care, there will be but little occasion to talk with children of the punishments of the wicked in a future life: and in this as in every thing else, we should look to the example of Jesus Christ. While he denounced in the most appalling language, the vengeance of heaven against the hardened oppressor, the shameless hypocrite, the degraded sensualist—"he took little children in his arms and blessed them." Such be our deportment towards those who are entrusted to our care.

But in conversing upon the rewards of the good in another life—upon the happiness of that heaven to which we are all aspiring—a most important practical lesson may be communicated to children. We have no reason to believe that our happiness in a future state will be some strange and inexpressible delight, miraculously communicated to us, independent of our character and situation. We are no where instructed that God will *make* us happy, merely because we are removed to another world.—The whole analogy of God's government is opposed to this supposition. God works by means; and he works progressively. Nothing springs at once into its full perfection. Both reason and scripture concur in the doctrine, that man was made for progressive improvement and happiness; and that this world is a preparation for the next. If then, we are now *preparing* for another world, and if in that other world we shall *advance* in happiness and improvement, it follows that our happiness will be the same in *kind*, though infinitely greater in degree, with what we now enjoy. In other words, the happiness of Heaven will have its foundation in our present character; and will consist, like our present happiness, in the knowledge of God and of his works; in the exercises of piety;—in the indulgence of the kindly affections; in the consciousness of increasing virtue and holiness; and in the full conviction of the unalterable favour of God. Nor let any one suppose that this is a low view of the happiness of Heaven; that it is degrading its joys to the standard of human bliss. Consider for a moment, what would be your emotions, if you were now—in this place—weak and mortal as you are—assured by a voice from Heaven that the contest was over, that the victory was yours; that you were now secure from sorrow and sin; that you were the chosen of God; and that from this moment, in company with kindred beings, you were to continue your upward flight with an unflagging wing, still brightening in glory, as you advanced towards the throne of the most High? Would not the bare *certainty* of such a state be as much happiness as your nature could endure? Consider further, the amount of knowledge we are able to acquire, in a few short years; in this frail and sickly body; amidst all the avocations of life, distracted by numerous cares; interrupted by necessary sleep: consider the progress we are able to made in moral virtue amidst the sins and sorrows, the trials and temptations of this agitated state; and then carry your views forward to what you will be, after the lapse of ages, in a state of constant and uninterrupted advancement? If we speak now with admiration of those great and pure spirits who for a few years have enlightened and instructed the world, how shall we find words to express what we ourselves may be "when time shall be no longer." Surely "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those who love him."

But the practical lesson I would derive from such a view of future happiness in this—that no exertion however feeble, is ineffectual—that no acquisition, however small, in knowledge or virtue is lost. If I am right in the belief that we are to *advance* from our present state, and that our happiness will result rather from our character, than our situation, then every truth which we impress upon the mind of a child, every good principle which we communicate to his heart, is rendering him more fit for the happiness of Heaven; is making him capable of higher happiness; and of course every hour that we spend here, we are doing something to increase the happiness of Heaven.—Let me not be understood as asserting that we can do any thing to *merit* Heaven.—It is all a free gift;—an undeserved gift; but like all the other blessings of God, it is a gift upon condition; and we can perform the condition, and can teach others to perform it. It is therefore strictly true, that the happiness of Heaven may be increased by our exertions. The little spark that we are attempting to kindle here, and which we can scarcely cherish into life, may glow with unextinguishable and increasing brightness when the sun which enlightens our world, and the stars which now twinkle above us, will be quenched in everlasiing night.

Do we need a stronger motive? is it not enough that we are doing something for human improvement, that we are promoting the grand cause of virtue and knowledge in the world;—that we are preparing immortal minds for everlasting happiness? Then remember that we are labouring for *ourselves*. Not one good thought, not one kind feeling, not one generous purpose has ever been excited in this place, without its reward—its reward in present happiness, in present improvement, and in capacity for future happiness. While we impress religious truth upon the minds of others—if we do it warmly, affectionately, sincerely—we receive an equal impression ourselves.

It may be that hereafter, when separated from all that now engrosses our attention, when removed at once from the cares and hopes of life, we shall feel that we have indeed entered upon a course which is to continue forever;—it may be, that we shall advance together to receive our doom, from him, in whose name this school has been conducted. Then—when nothing earthly will yield us support—it may be, that our hope of acceptance will be founded upon the progress we have here made. It may be—that we shall be welcomed to that better world by some of those happy spirits, whom we have here taught to love their God and their Saviour and who, in their upward progress, will bear with increasing brightness the image we have here impressed; Do we need more?

"Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

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Is there no case, in which Christians may separate from a church?

There may be such a case. But if a church is so essentially and irreclaimably corrupt, as to cease to be a church of Christ, then, after we have in vain tried the gospel measures, we ought to withdraw from her communion. On this principle, the Protestants separated from tbe church of Rome. She had introduced idolatry in its external form, adopted another rule of faith besides the scriptures, set up another head, and acknowledged other mediators besides Jesus Christ, and she persecuted, even to prison and death, those who testified against her errors and laboured for her reformation. The apostle John, Rev. xviii. 4, speaking prophetically of the corrupt state of this church, says, I heard a voice from heaven, saying, *Come out from her, my people, and be not partakers of her sins, and that ye receive not of her plagues.* Or if a church require such terms of communion, as we think are unlawful, we can have no fellowship with her in divine ordinances, though we may have a charitable opinion of her as a true church. There is a material difference between a church's holding certain errors, and her making an adoption of those errors a term of communion to others. But in this case she rather excludes us, than we separate from her. Our fathers were, in this manner, driven from the church of England. They owned her as a church of Christ, and would have continued in her communion, notwithstanding certain usages which they thought unscriptural, if she would have dispensed with their conformity to her therein; but as she made an entire conformity an indispensable term of communion, they thought themselves bound to withdraw. It was not a separation on *their* part, but an exclusion on *her* part. Or if a number of professed Christians should separate from a church, with which they are in solemn covenant, and form

themselves into a society in opposition to their brethren, and thus cause divisions and offences, however candidly we may think of them, as honest or deluded christians, we cannot have communion with them as a church, not only because they renounce us, but also because they combine to subvert such as we suppose to be churches of Christ. We are to mark and avoid them. But smaller errors in doctrine or discipline, when they are not made terms of communion, can never justify such a separation as implies a renouncing of communion. Christ owns and treats the churches in Asia as his churches, though most of them had greatly degenerated; & for fear of encouraging the purer christians to withdraw from the rest, he commands them to be watchful and strengthen the things that remain. And let no man dare to judge and despise those, whom God has received. Rom. xiv. 1, 2.

An honest zeal for the purity of churches, is to God an odour of a sweet smell; but complaints of corruption, when they proceed from spleen and hypocrisy, are a smoke in his nostrils.—Many, who are loud in complaining of disorders in churches, instead of attempting to reform them, only urge them as pretensions for separating from their brethren, with whom they are in solemn covenant. Instead of adopting the animating language of the Levite to Ezra, *arise, for this matter belongeth to thee; we also will be with thee;* they only stand and discharge some blind and random reproaches; then face about and withdraw. Thus they discourage the hearts of their brethren, strengthen the hands of evil doers, and provide a retreat for the guilty, who would evade the just discipline of the church.—*Dr Lathrop.*

FIRST CHURCH IN NEW-ENGLAND.

(*Continued from our last.*)

About four or five years after Mr Brewster's decease, the church chose Mr Thomas Cushman as his successor in the office of ruling Elder—son of that faithful servant of Christ Mr Robert Cushman, who had been their chief agent in transacting all their affairs in England, both before and after their leaving Holland, till the year 1624. And this his son inheriting the same spirit, and being completely qualified with gifts and graces, proved a great blessing to this church; assisting Mr. Reyner, not only in ruling, catechising, visiting, but in public teaching, as Mr. Brewster had done before him. It being the professed principle of this church in their first formation, "to choose none for governing Elders but such as are able to teach;"—which ability (as Mr. Robinson observes in one of his letters) other reformed churches did not require in their ruling Elders.

During these ancient times of the church, I find them surrounded with dangers and difficulties on every hand. The troubles they met with in regard of the ministry have been recounted; besides which they had frequently great troubles from want of subsistence, from threatening of the natives, from losses at sea, from pestilential sicknesses &c. And once or twice they were threatened with total dissipation from the authority in England; particularly in the year 1634, Archbishop Laud (that great persecutor of Calvinists and Dissenters under the name of Puritans) obtained a Commission from King Charles the 1st, under the great seal of England, wherein he, together with the Arch Bishop of York and ten more of the great officers of the court, (wholly at Laud's devotion and some of them known Papists) were impowered "to revoke all the charters, letters, patents and rescripts royal, before granted from the crown to the several colonies and plantations, and to make such laws and constitutions as to them should seem meet; to remove and displace the several Governors and rulers of those colonies for causes which to them should seem lawful, and others in their stead to constitute, and to punish those of them that were culpable by mulcts and fines or banishment from those places they had governed, or otherwise to punish acording to the degree of their offence; to remove any of those colonies (as well as their rulers) causing them to return to England, or commanding them to other places designed as according to their sound discretions should seem necessary; and to constitute Judges Magistrates political and civil for civil causes, and to fix upon such a form of government as to five or more of them should seem expedient.—And also to make laws and constitutions ecclesiastical; and to ordain spiritual courts, to determine of the form and manner of proceeding in the same, and the method of appeals &c.—To assign congruent portions of tythes, oblations and other things for the maintenance of the Clergy. And to make provision against the violation of any of their constitutions by imposing penalties, by imprisonment, and if the quality of the offence required it by deprivation of members or life to be inflicted &c.—

To be continued.

We can only express our thoughts of the Creator in the works of his creation; and the brightest of these can only give us some faint shadows of his greatness and his glory. The strongest figures are too weak, the most exalted language too low, to express his ineffable excellence. We have no instances to produce of any writers that rise at all to the majesty and dignity of the divine attributes, except the sacred penman. No less than divine inspiration could enable men to write worthy of God, and none but the spirit of God knew how to express his greatness and display his glory.

"The proper punishment," said the learned Dr Lardner "of a low, mean, scurrilous way of writing, seems to be neglect, contempt, scorn, and general indignation."

Christian Register.

BOSTON, FRIDAY, SEPTEMBER 12, 1823.

Salem Moral Society.

A society with this title was formed in Salem about four years ago. The design of the society is the moral and religious improvement of the poor. Its object is more fully explained by the following extract from the Address to the public by a committee of the Board of Directors:

"It was also found, that there were many poor children in town who neither attended public worship, nor the town schools, though of a suitable age, but were suffered to grow up in idleness, ignorance and vice. The parents were dead or absent, or neglected the manners and morals of their children, and exercised over them no beneficial control or influence. Thus, instead of being trained up for future usefulness and respectability, they were already becoming, and likely to be hereafter, in a much greater degree, a burden and a reproach to the town and community.

"With a view to counteract the progress of these evils, and provide if possible some remedy for them, this Society was instituted."

A clergyman has been appointed to visit those poor families who have not been accustomed to instruct their children, or to attend public worship. The most effectual means of benefiting such families, however, has been the establishment of Sunday schools. In this manner an important influence is produced on parents, through the instrumentality of their children. A visible improvement is said to have been already effected in the manners and morals of those who have attended. The number of schools at present under the patronage of this society is six; and the average number of pupils in each is about one hundred. The following paragraph of the Address refers to a branch of the labours of this benevolent association, which we hope and trust is very little needed in New England, except in our sea-ports, where are generally collected numbers of poor and uninstructed people of foreign origin:

"A school for adult persons, was established by the Society the last winter, and has been in operation several months. It is designed to teach the rudiments of learning to those who have not had the advantages of a common school education at the proper age. The number of pupils who have attended it is about 60. Several of whom, between twenty and thirty years of age, when they entered the school, were ignorant of the alphabet, and when they left it, were able to read the Bible, and to write their names. It has been continued the present summer as a Sunday school with a promise of increasing usefulness."

In pleading for an augmentation of the funds of this society, the following further explanation of its character and objects is given:

"The object of this institution and the tendency of its proceedings, are not to encourage pauperism but to prevent it, by instructing the poor in their duties, to form them to habits of industry, frugality, temperance, foresight and a reliance on their own exertions for a livelihood, and to strengthen and confirm these habits by the motives and principles of religion.

"Its objects are not sectarian. It is not to make proselytes to any peculiar doctrines, but by teaching the poor their moral and religious obligations, to make them good members of the community and sincere christians."

If these principles are adhered to, we feel confident that the Society will prove a blessing to the community where it exists, and have no doubt it will receive the patronage which all societies conducted on these principles plainly merit.

On our first page, as our readers will notice, is a copy of an interesting correspondence between the Rev. Mr Sparks and the First Independent Church in Baltimore. We deeply regret, with that church and society, the circumstances which rendered it necessary that the connexion between them and their pastor should be dissolved; especially as the more immediate benefit of his talents is to be withdrawn from a section of the country where they have been, and, it is presumed, had his health permitted, might have continued to be eminently useful in promoting the cause of sound theology and rational piety. We are reconciled to the event, however, from the belief that what is the loss of an individual society, and a particular section of the country, will be the gain of the christian community at large. Mr Sparks will undoubtedly continue to devote himself, as formerly, and with a success, we think, increased in proportion to his increased leisure, to the defence of the genuine truths and doctrines of our religion, and to the promotion of its mild and charitable spirit.

We have, indeed, already an earnest of this, in a work, which he has just issued from the press, entitled "An Inquiry into the comparative moral tendency of Trinitarian and Unitarian Doctrines." The work contains a series of letters originally published in the Uniiarian Miscellany, and addressed to the Rev. Dr Miller of Princeton. These letters are, in this book, brought together, with many important additions and alterations. That a large portion of the book is new to the public, will be seen by the following extract from the preface:

"In preparing these letters for separate publication, the author deemed it advisable to omit some parts, to write others anew, to interweave occasional additions, and, by removing as far as possible local and personal allusions, to clothe them with a general interest, and cause them to harmonize in illustrating the point which he aims to discuss. The first and second letters, and some of the others, are wholly added."

We give the following paragraph from the preface, as containing a particular explication of the objects of the work:

"The primary purpose of the author's undertaking has been, to trace out the influence of certain religious opinions on the character of the persons adopting them; and his ultimate object, to show that the sentiments usually denominated Unitarian have a decided preference in this respect to the high dogmas of orthodoxy."

How far this purpose has been answered in the work before us, we are scarcely able to say from personal examination, having read, as yet, only the first letter. Taking this, however, as a fair specimen of the work, and relying on the judgment of those who have read it, and who are well qualified to judge of its merits, we feel sufficiently safe in speaking of it in high terms of commendation. It is considered as worthy of the author. And this, we trust, will be sufficient to recommend it to the perusal of the reading public.

Jews.

The Rev. Mr Goodell has lately written to the Treasurer of the Boston Jews Society, stating that an association had been formed at the island of Malta, called the "Malta Jews Society," the object of whose labours is to facilitate the operations of those societies in America and Europe, that send missionaries to seek the welfare of the Jews. The Rev. Mr Way, a converted Jew, who has devoted his time, and his immense fortune* to the cause of the Jews, was present at the formation of the Society, and addressed the meeting in a long and impressive speech. He is on his way to Jerusalem, accompanied by a converted Jew, brother of the Syrian Bishop.

* A legacy has been left this gentleman amounting to *three hundred thousand* pounds sterling.

A petition has been presented to the British parliament by a large number of the most respectable and influential inhabitants of the county of Bedford, England, for the prohibition of the burning of Hindoo widows alive on the funeral piles of their husbands. It is found that, according to the best computations, not less than 2000 are in this manner annually hurried out of life in Hindostan. Those who have had sufficient opportunity to examine the subject, state that it is only a *custom*, and is not supported by any Hindoo law. That this custom might be abolished is plausibly argued from the well-known fact that the popular practice of infanticide has been suppressed within a few years, not only without any public disturbance, but to the great satisfaction of Hindoo parents.

American Tract Society.

The New England Tract Society has by an act of the legislature of this state had its name changed to that of "American Tract Society." The ninth Annual Report of this society has been issued. An edition of 77 different tracts has been published during the past year. Of these tracts 16 have not been before published by the society. Of 13 of the *new* tracts there have been published 6000 copies each,—two of them of 7000 each, and one of 9000. Of sixty of the *old* tracts, the new edition consists of 6000 copies each, and of one 9000 copies were published, making the whole number of tracts published for the year 470,000. We are told that the tracts will average about 10 pages each. The whole number of tracts in the series now publishing by the society amounts to 157. No. 154 closes the seventh volume. Of a number of these tracts there have been seven editions of 6000 copies each published by the Society within the last nine years.

The American Tract Society is under the patronage and governance of the class of Christian usually denominated Orthodox or Calvinists. The tracts published by this society are of course adapted to nourish and support Calvinistic views of religion. Most, if not all of them have however something of a practical tendency whilst some of them are chiefly of this character.

So far as the tendency of these tracts is to extend the gloomy and palsying influence of Calvinistic views of religion we cannot but look upon their increasing extension with deep regret. At the same time we trust that a wise Providence will overrule the evils that may result from their influence for the eventual good of his people. So far as these tracts are practical, and are adapted to raise the standard of christian morality, and to make better and happier men, so far we ought to rejoice, and so far we do and will most heartily rejoice in their extension.

We cannot omit this opportunity of soliciting the attention of the religious community to the excellent tracts of the "Publishing Fund,"—which are advertised on our last page, and which may be obtained from agents in various parts of the country. These tracts are in no respects of a sectarian or party character. They are practical, and for the most part highly interesting. Those who purchase tracts for distribution, and who wish such as are adapted to improve the moral dispositions and principles, and that come directly home to the daily practice of life, without perplexing and bewildering the mind with abstruse speculations and unprofitable dogmas, will, it is believed, find these peculiarly fitted to their purpose.

An adjourned meeting of the "Mission and Education Society, for Worcester county and vicinity, auxiliary to the Baptist General Convention," was held at Sutton on the 21st ult.—The amount of money and clothing for Indian schools paid over to the Treasurer at this time, was between $400 and $500. The amount of the Society's income for the year is estimated about $600.

The number of churches in the Worcester Baptist Association, is fifteen; of ordained ministers thirteen; and the whole number of communicants between thirteen and fourteen hundred.

The Rev. Thomas Paul, of this city, who has been sent on a mission to Hayti, has obtained permission to preach there, and is promised the protection of the government.

LITERARY NOTICES, ETC.

We understand that John Pickering, Esq. of Salem, has, with the assistance of Mr David Brown, nearly prepared a *Grammar of the Cherokee Language*, which will render important aid in systematizing the kindred dialects of the Choctaw, Chickasaw, Creek, &c.

Family Prayer Book. The following paragraph in relation to this valuable publication is taken from the Boston Patriot: 'Another edition of Mr Brooks' Family Prayer Book has appeared, which is newly arranged, and contains many additional prayers. The book is fit for all Christians, and breathes a spirit of fervent piety. Its rapid sale is proof of its distinguished merit.

We take pleasure in stating, that the edition of Mr Percival's poems, which was announced last fall, and has till now been unavoidably suspended, is in press, and may be expected to appear about the first of November. It will be recollected, that this is to be a select edition of Mr Percival's published pieces, embracing only those that the author wishes to perpetuate.—We understand that the volume will also include a new performance, entitled *The Wreck, a Tale*—Con. Mirror.

A work will shortly be published at London, entitled the *Woes of War, or the originating causes of the principal wars which have desolated Europe since the year* 1066.

A new Romance by the Rev. R. C. Maturin, is announced by the London papers, as now in the press, and spedily to be published.

Letters from Belzoni, the celebrated traveller, who is now on an exploratory journey in Northern Africa, have been received in England, dated at Fez. He was about to set out with a caravan for Timbuctoo. He writes, "if nothing should happen, I shall from this place cross the mountains of Atlas to Tafiet, where we shall join other parties from various quarters, and from thence enter the Great Sahara to Timbuctoo. Should I succeed in my attempt, I shall add another 'votive tablet' to the temple of Fortune; and if, on the contrary, my project should fail, one more name will be added to the many others which have fallen into the river of oblivion."

The common method of drawing cylindrical wire consists in forcing the metal through circular openings in plates of iron, steel, or some other metal; but it is soon observable that the whole gets worn or defaced, and ceases to have the desired regularity. Mr Brockedon, of London, has nearly remedied this inconvenience by passing the metallic thread through conic holes made in diamonds, sapphires, rubies, or other hard gems. *Silliman's Journal.*

ACADEMIC RECORD.

The annual commencement of Brown University was celebrated on Wednesday the 3d inst. The friends of the literary reputation of the University were pleased to recognize in these exercises, indications of the progressive improvement of its pupils in a natural, manly, and unambitious style of speaking and writing.

The degree of Bachelor of Arts was conferred on 27 young gentlemen; that of Master of Arts on 14.

The honorary degree of Master of Arts was conferred on the Rev. Sylvester Holmes of New Bedford.

The degree of Doctor of Medicine was conferred on 6; of Doctor of Divinity on the Rev. Nathaniel Hendrick, of Hampton, N. Y. and Rev. Adoniram Judson, of Burmah, Asia;—of Doctor of Laws on Tristam Burges, Professor of Oratory and Belles Lettres, and Nathaniel Searle, one of the Fellows of the University.

Mass. Yeoman.

BOWDOIN COLLEGE. The commencement at Bowdoin college, Brunswick, was held on Wednesday, the 3d inst. A large number of people assembled on the occasion, and the performances were honourable to the institution. The degree of Bachelor of Arts was conferred on 31 young gentlemen, and that of Master of Arts on 12 in course, and 3 out of course. The degree of Doctor of Medicine was conferred on 23 gentlemen. The degree of Doctor of Divinity was conferred on the Rev. Nathan Parker, of Portsmouth, N. H.

WILLIAMS COLLEGE. The commencement at this college took place on Wednesday the 3d inst. The number that graduated was small, a large proportion of the class having left it with the late President, on his removal to Amherst. The degree of Bachelor of Arts was conferred on 7 young gentlemen; that of Master of Arts on ten. The degree of Doctor of Divinity was conferred on the Rev. H. Church, of Pelham, N. H. and on the Rev. Giles H. Cowles, of Ohio. The present number of students at this college is said to be greater than at any time for a number of years past.

The late annual exhibition at Capt. Partridge's Military and Scientific Academy at Norwich Vt. was attended by the Governors of Massachusetts and New Hampshire, and by other gentlemen of distinction from those states, and of Vermont, New-York, &c. who were highly gratified with the proficiency of the Pupils, and the perfect discipline which is judiciously maintained.—Capt. Partridge is abont to take 100 of the pupils on a visit to Plattsburg.

On Wednesday the Rev. John Dewitt was introduced into the office of Professor of Biblical literature and Ecclesiastical History in the Theological Seminary of the Reformed Dutch Church in New Brunswick. *N. J. pap. Sept.* 4.

GENERAL INTELLIGENCE.

GREAT FIRE.—We were shewn yesterday a letter from a gentleman in Alna, Me. to his father in this city, containing a brief account of a destructive fire, with which part of the towns of Woolwich, Wiscasset and Alna, have been ravaged. The fire began in the first mentioned town on the 3d inst. and owing to the extreme drought spread very fast. On the morning of the 4th, the wind commenced blowing almost a gale, and by four o'clock in the afternoon, the fire had run through the back lots, sweeping in its course houses, barns, cattle, &c. At 5 o'clock, the fire was on the hill just back of the Sheepscot bridge, and the inhabitants in that vicinity were employed in removing their effects from their houses over the bridge, having but little hope of saving the buildings. About forty houses and barns are stated to have been burnt in Alna. Among the sufferers, are mentioned Mr West, Mr Hodges, and R. & J. Cheney; the former lost a barn, the others a house and barn each. The fire had levelled every thing back of Wiscasset to the hill. So rapid and extensive was the conflagration, that the women and children had fled in confusion; and it is feared that the loss of human lives will yet add to the gloom and sufferings occasioned by the destruction of buildings, cattle, crops, &c.

At the time of closing his letter, the writer says—the fires are now burning in four places—should there be rains and no wind, they may be extinguished within a week.

The fire has probably ravaged over an extent of at least six or eight miles of cultivated farms and woodlands.—*Patriot.*

The following are further particulars from the Eastern Argus:

The high wind on Thursday last, kindled up a fire previously existing in the woods, in the western part of Wiscasset, and drove it with such violence, that almost all the farm houses, barns, &c. in that part of the town north of the village, were in a few hours destroyed by the devouring element. One woman was burnt to death, and another saved her life and that of her two children, by descending into a well while her house burnt down, and the fields and fences on fire in every direction. The number of buildings consumed is upwards of seventy, including two school houses, one or two mills and a tannery, with all the hay, grain, &c. raised on about forty farms; thirty sheep belonging to Mr J. Lowell, with most of the swine, poultry, &c. on the farms. The fences, wood and orchards are destroyed, so that the once flourishing farms exhibit a scene of desolation appalling to behold;—while the inhabitants, about 200, are left entirely destitute of shelter, necessary clothing and food for themselves, or their remaining cattle.

LIBERIA. The eyes of many are turned towards this place with no ordinary interest. Mr. ASHMUN, writing under date of June 20th, says, "the colony has at length obtained a firm footing; an asylum is prepared for the degraded and oppressed sons of Africa. An opening is made for the effectual introduction of the gospel among the native tribes. A principal objection to the emancipation of slaves in America is obviated. The annihilation of the slave trade along an extensive line of coast, ever famous for this guilty trafic, is secured." If one half or even one fourth of this is done, if only one of these four great objects is but partially accomplished, the American Colonization Society have deserved well of their country, and ought to receive, not only the gratitude, but the patronage of every friend of humanity. We do not believe that so much is actually secured as the above paragraph would lead us to suppose. We make great allowance for the enthusiasm with which a young man, of ardent feelings, engaged in a bold, and as many believe, a desperate enterprize, on a foreign shore, flushed with the opening prospect of ultimate success, writes home to his friends. Still, the existence of a colony in Africa, is a fact which we cannot contemplate with indifference, nor without a hope that it may prove in some future day to have been the foundation of some important national benefits. *Cent.*

PRESIDENTIAL ELECTIONS.—Mr Niles gives the following table of the comparative number of votes for President and Vice President of the United States, since 1789.

1796—*President*, Adams 71, Jefferson 68; *Vice President*, T. Pinkney 59, A. Burr 30.

1800—*P.* Jefferson 73, Adams 64; *V. P.* A. Burr 73 T. Pinkney 63.

1804—*P.* Jefferson 162, C. C. Pinckney 14; *V. P.* George Clinton 162; Rufus King 14.

1808—*P.* Madison 122, C. C. Pinckney 47; *V. P.* George Clinton 113, Rufus King 47.

1812—*P.* Madison 128, Dewitt Clinton 84; *V. P.* Gerry 130, Ingersoll 87.

1816—*P.* Monroe 183, King 34; *V. P.* Tompkins 183; opposition scattering.

1820—*P.* Monroe, 231, no opposition, excepting one vote given from New Hampshire; *V. P.* Tompkins 218; opposition divided.

The following is the number of votes that each state will be entitled to in 1824:

Maine	9	North Carolina	15
Massachusetts	15	South Carolina	11
New Hampshire	8	Georgia	9
Rhode Island	4	Kentucky	14
Connecticut	8	Tennessee	11
Vermont	7	Ohio	13
New York	36	Louisiana	5
New Jersey	8	Indiana	5
Pennsylvania	28	Illinois	5
Delaware	3	Mississippi	3
Maryland	11	Alabama	5
Virginia	24	Missouri	3
			261

HEALTH OF OUR CITIES. The number of deaths last week, in Philadelphia city and county was 112, adults 51, children 61—of fevers 32, cholera morbus 7, measles 4.

Deaths in New-York city, 104, adults 48, children 56—of fevers 9, infantile flux 14, dysentary 6, measles 5.

At Portsmouth, N. H. two boys have been apprehended and fined under the police law for robbing a garden; and a man has been committed to Bridewell found drunk in the streets.

The National Intelligencer states that Mr Crawford has left Washington on a visit to his friends and connexions in the upper part of Virginia.—Another paper states that he has gone, by invitation, to visit Monticello, where Mr Madison was expected.

We understand that the President has appointed Commodore Rodgers to perform the duties of Secretary of the Navy, "*till his further pleasure is known upon the subject.*" Nat. Intelligencer.

The Worcester county show of cattle and manufactures is appointed for Wednesday the 8th of October, at Worcester. A ploughing match is to begin at 9 o'clock. As soon as this is finished, a procession is to be formed of those who go to hear the address, which is to be delivered in the south meeting-house, by a member of the Board of Trustees.

At the election in Maine, on Monday, Gov. Parris was re-elected without any regular opposition.

The establishment of the Portland Gazette has been transferred to Messrs Adams, Paine, & Woodbury, who will hereafter conduct the paper.

The Columbia, (S. C.) Telescope states that there have been bought in that place this season 24,431 bales of cotton, being 8736 bales more than were bought there last season.

FROM SOUTH AMERICA.

COLOMBIA.—The brig Greek, capt. Smith, arrived here in eighteen days from Curracoa, brings the following important intelligence of the success of the Colombian arms:

On the 6th of August the Spanish frigate Constitution and corvette Ceres arrived at Curacoa from Maracaibo—they communicate the following intelligence: that on the 24th July commodore Padilla and Beluche, commanding the Colombian squadron, consisting of brigs Independencia and Mars, and schooners Spartana and Constitution, with several smaller vessels, attacked the Spanish flotilla, under the command of commodore Laborde, consisting of one brig, three schooners and twenty-five gun boats. The action was severe and ended in almost the total destruction of the Spanish squadron: the brig and schooner were blown up, and the rest captured or destroyed, with the exception of the schooner Especuladora, in which commodore Laborde made his escape to his ships lying outside the bar. The Spaniards confess the loss of 1500 men, amongst whom they count 160 officers; out of 100 men landed from the commodore's ship only eleven returned. The corvette Ceres landed also 100 men, but as she is detained to leeward by the current, it is not known what number she lost.

General Moralles remained in Maracaibo with about 800 men, and short of provisions; but it is supposed he has been forced to surrender before this. His second and third in command had arrived in Curracoa in the frigate now repairing her spars and rigging in that place.

A gentleman who came passenger in the *Greek*, and whe was himself on board the Spanish frigate on her arrival at Curacoa from Maracaibo, confirms the above account.

The Republic of Colombia is fast approximating to a state of public tranquility, and *real* independence. Porto Cavello alone, of the whole ancient province, is in possession of the Spaniards, and this must shortly yield to the new government. So much cannot be said of any one of the other provinces, although virtually acknowledged to be independent by our own government. In touching on this subject, we cannot forbear to ask, why is not the government of Hayti, whose independence is more secure than any of the governments of South America recognized, and the country placed on a footing with other free countries? Patriotism and justice, not less than interest, would seem to demand this recognition.

CONSPIRACY AT HAVANA.—There has been a most diabolical conspiracy discovered at Havana, the ringleaders of which have been taken. The intention was to upset the present government. To accomplish which, the negroes and mulattoes were to act their part, and horrid to relate, the negroes were to commence on a Saturday night, a general massacre of their masters; and said negroes were to be known by having a black ribband in the bosom of their shirts. One of the conspirators became alarmed, about two hours before the fatal blow was to be struck, and requested to see the Governor, who was in bed. After being examined, and no arms found about his person, he was admitted into the governor's room, where he disclosed the intended affair, stating that the governor had but one hour to save the city from being crimsoned with the blood of its citizens. The military were immediately ordered out, and divided throughout the city—the conspirators became alarmed, and nothing was done. Yesterday a man by the name of Lamos, who was to be made governor, was taken up and put in the Moro, as also a priest, who was to be bishop, and two others, the one to be attendant, the other general of marines. These people are considered the ringleaders, and will, no doubt, be put to death. This conspiracy consisted in natives of the island; no European was entrusted with the design.

Martial law is in full force; however, at present, tranquility prevails. Two hundred persons have been arrested, and are now in confinement.

FOREIGN NEWS.

LATEST FROM EUROPE.

By the ship Milo, which arrived at this port on Monday evening, in 39 days from Liverpool, London papers are received to July 29, a week later than our former advices. They do not contain any news of importance.—It was announced in the Courier to be the intention of the French in Spain to relinquish the siege of Cadiz, and to withdraw behind the Ebro, but the report was declared in the other papers to be entirely without foundation.

News had been received from Corunna to the 20th, at which time the firing continued. The French had not succeeded in their attacks on the town, and one account states that they had retreated four or five leagues. There were several actions on the 15th and 18th, on the latter of which days the French are represented to have lost a great number of men, as they were at one time in possession of a part of the town, from which they were repulsed with great loss.

It is stated that two hundred cart loads of the French wounded had arrived at a small village near Corunna.

The Spaniards to the number of 8 or 9000 men, made a sortie from Cadiz on the morning of the 16th, but were repulsed, according to the French account, with the loss of 1500 men killed and wounded.

LIVERPOOL, July 28.

BATTLE OF CORUNNA.—By recent short arrivals from *Corunna*, we have accounts to the 19th.

On the 15th and 16th there were severe contests. The French had driven in the garrison, and approached the works, when they were received with a tremendous canonade which did them much injury; and before they could recover themselves, the garrison made a desperate sally, headed by Sir ROBERT WILSON and suite, when some severe fighting ensued, in which the French lost 100 men.

The cannonade continued the whole of the 16th.—On the 17th the French made several attacks, which were repulsed with great slaughter. In the sally Sir ROBERT had his horse killed, and before he could remount was wounded, but not dangerously. Colonel LIGHT also received a severe wound.

On the 18th the French commenced a furious but ineffectual cannonade, while the fire from the garrison was so well directed as to kill and wound many of the *enemy*. Since then the French have withdrawn from the line of fire; but remain in the immediate vicinity, recruiting their forces after three day's fatigue, and taking care of their wounded. The inhabitants defend the place most enthusiastically, and man the guns with skill. They ascribe their present preservation to the strangers among them, and having two month's provision, they have no fears of the French taking the place.

LONDON, July 28.

The people of Corunna make a gallant and successful defence. Their force is small, and consists chiefly of militia; and they are determined to defend the place as long as they have powder and balls. Sir Robert's wound was slight; but it was said he intended to proceed to *Vigo* to get in the rear of the French with the force collecting at *Orense*. Col. Light's wound is not dangerous.

The Regency of Spain have ordered that prayers be offered in all the churches for the deliverance of the king and royal family.

CADIZ, July 9.

The French squadron take every opportunity to insult the British vessels, which appear in the waters near this harbour.

Three large American ships, in defiance of the blockade, have entered this port, laden with flour. Our force is 15,000 regulars, besides militia, in all 25,000 in arms. Another sortie is expected to take place.

The Cortes continue in the despatch of public business. The provisions in the constitution guaranteeing the trial by jury and the writ of habeas corpus have been provisionally suspended, after much debate. On the 6th the Cortes decreed that Spanish produce should be admitted and exported in all friendly and neutral bottoms, during the present war, and until two months after the publication of peace, on paying an extra duty of 4 per cent.

FROM PORTUGAL.

The new Portuguese government has refused to acknowledge the Minister appointed by the Cortes to represent the Spanish government at that court. The cause assigned for this refusal was the treatment which Ferdinand received from the Cortes, at Seville.

The committee appointed to prepare a plan of a new constitution for Portugal, held a session at the Palace on the 7th of July.

MARRIED,

In this city, Mr John Farrar to Mrs Sarah Page.

Mr John Homer to Miss Alice S. Howe, daughter of capt. Thomas H.

In South Boston, by the Rev. Mr Capen, Mr Benjamin Golt to Miss Susan Williams.

In Charlestown, Mr Daniel Caldwell, of Cohasset, to Miss Abigail W. Goodwin.

In Cambridge, on Sunday last, by the Rev. Dr Lowell, Mr John B. Hooton, of Brunswick, Me. to Miss Charlotte P. Smith, of this city.

In Dorchester, on Sunday morning last, by the Rev. Dr Richmond, Mr Nathaniel Hill to Miss Mary Ann Jarvis.

In Salem, Mr George Robinson, of Petersburg, Va. to Miss Mary Emerson.—Mr Thomas Bryant to Miss Mary Millet.—Mr James McAndrew to Miss Hannah Hollis.—Mr George Wood to Miss Martha Barnard.—Mr William Seagell to Miss Lydia H. Ward.

In North Bridgewater, Mr Moses Mellen, merchant of Boston, to Miss Mary Brett.

In Medfield, by Rev. Dr Sanders, Walter R. Johnson, Esq. Principal of the Academy in Germantown, near Philad. to Miss Nancy M. Donaldson.

In New Bedford, Mr Edward Dillingham, 2d, to Miss Catharine Mandall.

In Easton, by Rev. Mr Sheldon, Mr Lernard Williams, to Miss Eliza Williams Wild.

DIED,

In Easton, Aug. 31, Mr Calvin Packard, aged 62.—Mr Martin Pratt, aged 24.

In Abington, Mrs Brown, aged 84, widow of Samuel Brown, esq.

In Mansfield, Mr Micah Allen, aged 84.—Mr John Cobb, jr. aged 23.

In Newton, Mr Henry Jackson, aged 40, son of maj. Daniel J.

In Billerica, on Friday last, Rev. Henry Cummings, aged 84.

In Brunswick, Me. Jonathan Stone, Esq. aged 43.

At West Point, N. Y. Mrs Margaret E. Blaney, aged 21, wife of Lieut. George Blaney, of the U. S. Engineers.

In Cahaba, Alab. Mr Elisha Clap, jr. aged 27, formerly of Dorchester.

In Ireland, the Rt. Rev. Charles O'Donnell, Roman Catholic Bishop of Derry, aged 76.

On Saturday night last, after a short illness, at his country residence at Brooklyn, L. I. John Wells, Esq. Counsellor at Law.

In Dam Quarter, Somerset county, Md. on the 24th August last, Mrs Mary Parks, aged 116 years and 5 months.

PROPOSALS will be received, until the 15th day of September next, for building the TWELFTH CONGREGATIONAL CHURCH, on South Allen street, near the Massachusetts General Hospital, in this city.

The Church is to be of brick, 73 by 77 feet, and 32 feet high, to have three galleries, 126 pews on ground floor, and ranges of free seats.

Sealed proposals will be received for erecting said Church complete; also separate proposals for *Carpenter's* work and *Mason's* work,

Drawing and specifications of the work will be exhibited at No. 93 Court-street by Alexander Parris, Architect, and all necessary information will be there given.

Ample bondsmen will be required, and the terms of payment will be satisfactory. The church is to be finished by the 1st day of June, 1824.

LEWIS TAPPAN,
GEORGE BOND,
JONATHAN LORING.

August 29.

FOR sale at this office, one set of Wakefield's translation of the New Testament; also Butler's Analogy, second hand.

FOR the accommodation of those who preserve their files of the REGISTER, arrangements have been made with a bookbinder for having them bound at a reasonable price. Files of single volumes, left at this office, will be neatly bound for 87 cents,—or two volumes will be bound in one, for one dollar.—New subscribers wishing to begin with the present volume can be supplied with the back numbers.

WANTED a number of copies of No. 7, Vol. II, of the CHRISTIAN REGISTER.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. Sept. 5.

JUST published, and for sale at this office, "WAR, a poem, in three parts. By Samuel Webber, M.D."

SMOOTH PREACHING.

FOR sale at at this office, a valuable little tract, entitled *Smooth Preaching*, price 8 cents single, 75 cents per dozen. August 1

FOR sale at this office,
BARROW'S Sermons, in 5 vols. Eng. ed. (1 set.)
HOOKER'S Ecclesiastical Polity, 3 vols.
WAKE'S Translation of the Genuine Epistles of the Apostolical Fathers.

THREE IMPORTANT QUESTIONS ANSWERED.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition. August 1

LONDON BOOKS.

RECEIVED, from London, a Consignment of Three Cases of BOOKS, which will be sold at the Office of the CHRISTIAN REGISTER, No. 4, Spear's Buildings, Congress-street, at low prices, for Cash, if applied for soon. Part of them are the following:—

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Burns' Works, 4 vols. 18mo.
Barrow's Sermons, 5 vols. 8vo.
Blair's Sermons, 8vo.—containing the whole of [the Sermons.
Do. Lectures, 8vo.
Boileau's Philosophical Economy, 8vo.
Butler's Hudibras, roy. 18mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Churchman Armed, 3 vols. 8vo
Campbell's Philosophy of Rhetoric.
Elmhirst's Calabria Ulteriore, 8vo
Evans' Essays, 12mo
Fielding's Select Works, 5 vols. folio.
Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Hume & Smollet's History of England, 13 vols. 8vo
Do. do. 16 vols. 18mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
Locke on the Understanding, 24mo
Martinelli Dictionaire Fr. et Ital. 2 tom
New Week's Preparation, 12mo
Panorama of Paris, 32mo, bds—many plates
Macdonald's Projectile Fuzees, and Telegraphic
Paley's Evidences, 8vo [Communication, plates
Pastor Fido, 2 vols in one, 24mo
Paley's Evidences of Christianity, 12mo
Pearson's Thesaurus Medicaminum, 8vo
Philosophical Library, 3 vols. 8vo.
Stewart's Life of Dr Robertson, 8vo
Imlay's Am. Topography, 8vo
Smollet's Works, 6 vols 8vo
Shakspeare, 6 vols 24mo
St Augustine's Meditations, 8vo
Telemachus, Fr. and Eng. 2 vols 12mo
do Spa. and Eng. 2 vols do
arver's Dictionary of French Verbs
Voltaire Histoire de Charles xii 12mo
do do do 8vo
Young's Night Thoughts, 48mo
Shakspeare, 8vo
Armstrong's Errors of Generals, 8vo

POETRY.

THE DAISY IN INDIA.

Supposed to be addressed by the Rev. Dr Carey, a missionary at Serampore, to the first plant of this kind, which sprung up unexpectedly in his garden, out of some English earth, in which other seeds had been conveyed to him from England. The subject was suggested by reading a letter from Dr Carey to a botanical friend in England.

Thrice welcome, little English flower,
My mother-country's white and red,
In rose or lily, till this hour,
Never to me such beauty spread;
Transplanted from thy island bed,
A treasure in a grain of earth,
Strange as a spirit from the dead,
Thine embryo sprang to birth.

Thrice welcome, little English flower!
Whose tribes beneath our natal skies
Shut close their leaves while vapours lower;
But when the sun's gay beams arise,
With unabash'd but modest eyes
Follow his motion to the west,
Nor cease to gaze till daylight dies,
Then fold themselves to rest.

Thrice welcome, little English flower!
To this resplendent hemisphere,
Where Flora's giant offspring tower
In gorgeous liveries all the year;
Thou, only thou, art *little* here,
Like worth unfriended or unknown,
Yet to my British heart more dear
Than all the torrid zone.

Thrice welcome, little English flower!
Of early scenes beloved by me,
While happy in my father's bower,
Thou shalt the blithe memorial be;
The fairy sports of infancy,
Youth's golden age and manhood's prime,
Home, country, kindred, friends,—with thee
Are mine in this far clime.

Thrice welcome, little English flower!
I'll rear thee with a trembling hand;
O for the April sun and shower,
The sweet May-dews of that fair land,
Where Daises, thick as star-light, stand
In every walk!—that here might shoot
Thy scions, and thy buds expand,
A hundred from one root!

Thrice welcome, little English flower!
To me the pledge of Hope unseen;
When sorrow would my soul o'erpower,
For joys that were or might have been,
I'll call to mind how—fresh and green—
I saw thee waking from the dust
Then turn to heaven with brow serene,
And place in God my trust.

J. MONTGOMERY.

MISCELLANY.

ADVENTURES OF A BIBLE.

(Concluded from our last.)

Three weeks of very rough weather, gave Thomas very frequent opportunities of shewing his skill and boldness in his new profession; and there was not a sailor on board, who, at the end of this time, better knew what was to be done, or how to do it. His character, as it opened every day more and more, gave a wonderful efficacy to all which he said; and not only had even Gerrish frequently appeared thoughtful and in several instances listened to his conversation, as he had never done before to that of any man, who was conversing on serious subjects; but early one Sabbath morning, as Thomas was turning in from his watch, he asked, with a voice which plainly shewed that there was no sport in it, if he would lend him his Bible?

"By all means," said Thomas; and without making any inquiries, went to his hammock.

Now did I first obtain a perfectly distinct view of the miseries of a wounded conscience. I had before heard the confessions of a dying sinner. I had been awitness af the many miseries which vice brings upon those who practise it. But I now saw the heart of a man, who, after years abandoned to iniquity, had his conscience so thoroughly awakened, that he could not put it to sleep again. He had often thought, even during the time of his most confirmed infidelity, as he had said three weeks before, "if that book is true, I shall unquestionably be damned;" but he had been accustomed immediately to say to himself, "it is not true," and in this way had a thousand times quieted his apprehensions. But his first conversation with Thomas had forced from him the secret confession, that its truth was *possible;* and the reflections of that night had made him feel, that much could be said, not only in favour of its probability, but of its *certainty*. Who can wonder then at the horrors of his mind, as he looked back upon his life, and thought of judgment. I have said that he was well educated. I now learned that by his profligacy, he had broken the heart of his mother, whose image now rose before his imagination, and gave him unutterable torment. He had treated his father with neglect, and sometimes even with grossness; and left him to suffer alone in the days of old age and adversity. He had violated the solemn engagements of marriage; profaned the most solemn ordinances of God; derided his Saviour; and broken every command which his corrupt desires had inclined him to disobey. But *he* is not beyond hope, who strongly feels regret for his sins; and to convince him that God is merciful as well as just, I said to him:—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved." But in an instant his sense of guilt became even more acute than before. His whole soul was convulsed with the fear, that he had sinned even past redemption; and riveting his whole attention upon expressions with which I would rather have excited a sluggish and stupid conscience, than have exercised one which was already enduring such tortures, I found at the end of four hours, that I had confirmed rather than lessened his sufferings. But one good effect I noticed with pleasure. After reading the parable of the Pharisee and the Publican, he repeatedly said, and with his heart more elevated than, I believe, it had been for many years, "God be merciful to me a sinner! with this remorse, he felt that, if he *could* pray and might be permitted to address this prayer to God, he might again obtain something like happiness.

Poor Gerrish was now an object of unfeigned pity to the whole crew; but a crew so thoroughly changed as this was, in so short a time, is, I believe, one of the rarest events of this world. But it as seldom happens, I suspect, that on board the same vessel there are two such men as Thomas Carter and Stephen Gerrish.—His vanity was now effectually humbled; and in a very short time be ceased from endeavouring to conceal his feelings. The contrast of circumstances at the time of weighing anchor in America and of mooring in the Thames, affected every mind. One consequence of this was, that every sailor, who had a Bible, read it whenever he had opportunity; and every one, who had not, either borrowed me, or was heartily glad, whenever he could, to hear my instructions.

I will pass over many incidents of smaller importance, to inform my reader that the unhappy man whose errors and vices had threatened the moral destruction of all his associates, became, in less than a month from this time, so far reformed, both in principle and practice, that he not only prayed daily and fervently to God, and sought diligently for a knowledge of his duties, but was as pure in his conversation and as correct in his conduct, even as the man who had been the favoured instrument of reclaiming him. It was to me indeed a most happy employment, when he had acquired sufficient calmness to attend to me without distraction to soothe his wounded spirit, to point him to the fruits of repentance, to warm his heart with love to his God and Redeemer, to assist him in bringing into subjection his rebellious passions, and to reduce, as he wished to, every thought to the obedience of Christ. Great had become my interest in him, and his affection for me; and I felt no regret, much as I was attached to the young man who brought me into this sphere of usefulness, when he offered to Gerrish his choice of a new Bible, or of me, that I was chosen. There was much, very much, yet to be done, even to secure what had been attained; and as this became my peculiar duty, I entered upon it with a resolution, that on my part at least, no exertions should be wanting in an object of so great importance.

I was his companion by night and by day;—and were I disposed to prolong my story, I could relate much of his progress and many interesting and instructive conversations. It was not long before he could say with truth, that he not only knew "something," but very much of me; for with what he acquired by immediate attention to me, and what he obtained by intercourse with Thomas, who was now a friend whom he loved only less than myself, he could recall to memory my sentiments, and converse of them with as much ease, as he formerly could the objections, with which he used to puzzle those who could not answer him. But I cannot forbear dwelling on a single scene, as it excited those feelings in my own mind, in which I hope and believe, that very many can sympathize.

It was in our return voyage, after a Sabbath, whose services in our ship were, I have no doubt, recorded with acceptance in heaven, that I was in the hand of Gerrish, when six other of the sailors were setting with him, all of whom also had their Bibles with them. The sun had just set. "I once believed," said Gerrish, "that religion was but another name for hypocrisy. I now believe, because I feel, that 'if any man will *do* his will, he shall know of the doctrine, whether it be of God.'" "Our Saviour," said Thomas, "did not call men to be his disciples, without calling them first to repentance; and if a man is convinced of his sins and feels the sorrow for them which they ought to awaken, he cannot be an infidel." "I never was an unbeliever," said one of the former companions of Gerrish; "though I confess that I never believed as I now do; for I would give up all my wages a thousand times sooner, than lose the pleasure of such Sabbaths as I now have; and for all this I must thank you," addressing himself to Thomas. "No," he replied, "you must thank God; and I am indeed happy to find that, in going to sea, it is not necessary for a man to leave his religion behind him. We have more than once heard our captain say, that he never had a better crew; and if sailors can live togther as we live, I am sure it is a very happy life." "But this is the first time," said Gerrish, "that I ever found it to be a truly happy life. I have been more miserable in my vices, than my worst enemy ever suspected; and sometimes more so perhaps, than my worst enemy would have made me.—And even now, I must acknowledge, that I have much to endure; for I have not yet told you, that I am going to a wife and two children, whom I have not seen these five years, and whom I have vilely abandoned to want. But I have at least the comfort of reflecting, that I shall carry to them what I never could before; and my Sally, who loved me, even when I treated her with the greatest unkindness, unworthy as I have been, will, I trust, with joy receive me." "And I," said a young man of about nineteen years of age, "am going to a father and mother whom I have scarcely seen for five years. At fourteen, I ran away from them; and three years after returned for a week; but I had joined myself to one, who persuaded me again to forsake them, and ever since I have been afraid to return. But I am resolved never to distress them again." "It was on such an evening as this," said Gerrish, "that my father gave me the last advice which I received from him My mother was just gone, (and the cause of her death will always fill me with horror in the remembrance,) and my father took me into an inner room and told me, that he had nothing to leave to me but the solemn injunctions of my dying mother, and his own earnest counsel that I would reform. He not only freely promised to forgive all the past, but said that he should consider the loss of his property as a blessing, if it were the means of reclaiming me from my evil courses, and of making me the support of his poverty and his old age. But my heart was as impenetrable as a rock, and I left him to die unpitied and unsupported." He was overcome with the misery of his feelings, and covered his face with his hands. "But the prayers of your father and mother have been heard and answered," said Thomas, "and perhaps they are even now rejoicing in your recovery. And for how much have you to be grateful, in the hope of meeting them in a world, where the disappointments and trials of this will be unknown?" "Will you assist me, said Gerrish, to find my family?" Thomas readily consented; and after about half an hour passed in conversation, which encouraged and strengthened the mind of this returning prodigal, they were separated by a call to duty.

In about a fortnight from this time, our ship regained her port; and as soon as he was discharged, in the bosom of my new friend, I accompanied him in search of his wife and children. His first application was to the house in which he had left them; but they had been gone almost as long as himself. He continued his inquiries, but soon had reason to think that his very name was unknown in the place, except where, he was sure, the virtuous would never resort for safety. With Thomas, he spent the night in wandering about in fruitless researches. But very early in the morning, as he was about to relinquish all hope, he saw the door of a small, but decent house, opened by a little girl of about seven years of age. Gerrish would have asked her, "what is your name?" but in an instant was so deeply affected, that he could not speak.—Thomas saw his distress, and inquired, "what is your name, my sweet child?" "Sally Gerrish, sir," she replied. The father knelt to embrace her, but she withdrew, and called for her mother. Alarmed, she approached the door, and instantly knowing her husband fell into his arms. Anxious to relieve the mind of his friend, Thomas assured her that she had a husband, whom she might well rejoice to receive again; and little Sally, who had wholly forgotten the features of her father, and Samuel, whom he had left an infant, less from delight, than from sympathy with their mother, sobbed at the spectacle before them.

As soon as the first emotions of joy had subsided, Thomas took his leave, promising to see them, as soon as he should return to the town; and only a few moments after this, Gerrish put me into the hands of his wife, telling her that he had now brought to her a heart, which he hoped, through my influence would in future be devoted to duty and to God. The first pressure which I felt of her hand convinced me that it was with *such* a heart I was received; a heart indeed, on which affliction had made many and deep impressions; but which religion had purified and sealed as its own. In this family I have now resided two years; and more conjugal fidelity, a closer union of interests and affections, purer domestic happiness, and more sincere piety, I have not seen in my intercourse with the world. For two months, Gerrish remained at home; and every morning and night, after receiving from them the most affectionate attentions, I have heard their humble and fervent prayers, in which they never forgot to implore the richest blessings of heaven on the man, who had been the instrument of God in restoring him to religion and virtue, to his family, and to the hope of final and eternal happiness.

A successor in my office was obtained for himself, and I was left as a pledge of his fidelity. His promises, I thank God, have hitherto been fulfilled. He has sailed three times since my residence in his house; and in every interview with him at his return, I have found his faith to be strengthened, and his purity to be more confirmed. His children too give every promise of profiting by the instructions and the examples of their parents. Though much worn and somewhat broken, I have therefore the happiness still of being daily useful; and should my desires and labours, as I have still reason to think that they will, be *here* rewarded with success, I shall have eternal cause to rejoice in my existence, and with my whole soul will ascribe the glory to God.

ANECDOTE OF WASHINGTON.

The following anecdote, illustrative of the dignity of manner, which characterized the illustrious Washington, is from a late number of Niles' Register.

The gentleman with whom I served my apprenticeship in Philadelphia kept a bookstore as well as a printing office, in his house in Market street. He would not have more than two or three lads in the office, and liberally allowed us free access to the store, for the use of his books. As I had a regular weekly task that I always performed, it was my practice to rise early in the summer, and seat myself at the front door, where I enjoyed the fresh air, and read an hour before the rest of the family were stirring, and when but few persons were to be seen in the streets.

While thus occupied, Washington often passed me in his morning walk, and from repeatedly seeing me at the same place and in the same employment, frequently seemed to give me an encouraging look if our eyes happened to meet; to which he would sometimes add a nod of recognition. One fine morning, and just before the door I was sitting at, he was met by two apparently respectable gentlemen, whom at first glance, I put down for foreigners just arrived in Philadelphia.

They stared at him with remarkable eagerness, making a full halt to examine him, spontaneously, as it seemed to me, raising their hats. The General made a slight bow, as he passed, they then rushed eagerly up to me, and asked, what gentleman is that? I simply replied, Washington. One of them then exclaimed with great earnestness, it is the most majestic man I ever beheld! and they both rushed through the market house, retracing their steps, that they might meet and look at him again. By their dress, manners and dialect, I thought that they were recently from London.

In Williams' History of Vermont, is related the following instance of maternal heroism and Indian magnanimity.

The Indians having carried off, in one of their predatory excursions, among other male children the young son of a white woman, the mother followed them with her other children and urged them to return her little boy. They complied; and encouraged by this success she urged the matter further, and had the address to prevail with the savages to give her up twelve or fifteen of her neighbours' children. In a fit of good humor one of the Indians then offered to carry her on his back over the river. She accepted of the Indian politeness. The water was up to his middle, but her savage gallant carried her safely over; and in a short time she returned with her little band of boys, to the surprise and joy of their parents.

NEWSPAPERS.

The New York Observer estimates that there are at least 500 newspaper establishments in the United States, from which are issued annually more than 30,000,000 of printed sheets. It is added by the editor, that this number is perhaps greater than is circulated in the united kingdom of Great Britain and Ireland, although the population of those two islands is more than double that of the United States.—But in an article in a late number of the Quarterly Review, we find it is estimated by the editor, that there are 11,000,000 of daily papers issued in London in the course of a year; and if this number is correct, that is said to be published in London alone, all the other large cities, united with the country papers in both kingdoms, may probably amount to more than 20,000,000.

METEORIC STONE.

MR EDITOR.—As some account of a *Meteoric Stone*, which lately fell in Nobleboro', may be interesting to many of your readers, I send you the following, as related by Mr. Asa Dinsmore, a very intelligent farmer by whom it was found.

As he was at work in his field, between 4 and 5 o'clock, P. M. on the 7th of August, his attention was arrested by an unusual noise in the sky directly over his head, like the firing of many guns in repeated succession, as loud as the report of a musket at the distance of 20 rods. This noise continued four or five minutes, the succession of the reports growing more rapid until the whole sounded like the roll of a drum. About five minutes after this sound had ceased, he heard something like the noise produced by the wind among the trees, and looking up to discover the cause, saw what he thought a cloud in quick motion, and at that instant heard something strike the ground near him. He proceeded to the spot, and found that about six rods from where he had been standing, a stone had entered the earth to the depth of six inches, when striking another stone it broke in pieces. He thinks the stone would have weighed as much as four pounds. The stone is of an *ashy gray* color, covered with a coat of black resembling *oxide of iron*. Its granular texture resembles coarse sand-stone.

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